

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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From the American Baptist Magazine.

MR. JUDSON'S JOURNAL.

Concluded.

Jan. 28th. Proceeded down the Salwen, touching at several villages, and on reaching Yet-dan's, found sufficient encouragement to spend the night.

Jan. 29th. Four persons, two men and their wives, having heard the gospel before, and being now quite settled in their minds, and giving good evidence of having the grace of God, were received into the Christian church by baptism. Enjoyed a very pleasant Lord's day, having several seasons of worship, in a little shed pertaining to the village. Two other persons request baptism, and their case will be considered to-morrow.

Jan. 30th. In the morning, held a church meeting by the river side, and received the two last applicants. The chief of the village, Yet-dan's father, and several other persons are very favorably impressed. Not a word of opposition to be heard. Took an affectionate leave of this little church, now consisting of six members, and went down the river on the west side of Kanlong island, having come up on the east side from Poo-ah's village. Entered the Maizeen rivulet, in Burmese territory, and landed at Thah-pe-nike's village, where we spent the day. In the evening had a noisy assembly. Some professed to believe; but I feared of government, as an excuse for not prosecuting their inquiries. One young man, Kah-lah by name, drank in the truth, and promised to come to Maulmein, as soon as he could get free from some present engagements.

Jan. 31st. Continued our course down the river, and landed on the west side at T-yah-ban's village. The chief is said to be very much in favor of the Christian religion, but unfortunately had gone up the river; and his people did not dare to think in his absence. In the afternoon, came to "upper village," the first we have found on Kanlong. They listened well; but about sunset, took a sudden turn, and would give us no further hearing. We removed, therefore, to Yai-thah-kan's village. Some of the disciples went ashore. The chief was absent; and the principal remaining personages, and a Buddhist Karen, said, that when the English government enforced their religion at the point of the sword, and he had seen two or three suffer death for not embracing it, he would begin to consider, and not before; that, however, if the teacher desired to come to the village, he would not be inhospitable, but would let him come. I sent back word that I would not come; but as he loved falsehood and darkness, I would leave him to live therein all his days, and finally go the dark way: and all the disciples drew off to the boat. While we were deliberating what to do, something touched the old man's heart; we heard the sound of footsteps advancing in the dark, and presently a voice—"My lord, please to come to the village." "Don't call me lord, I am no lord, nor ruler of this world." "What must I call you?" "Teacher, I suppose." "Yes, but not your teacher; for you love to be taught falsehood, not truth." "Teacher, I have heard a great deal against this religion; and how can I know at once what is right and what is wrong? Please to come, and let me listen attentively to your words." I replied not, but rose and followed the old man. He took me to his house, and spread a cloth for me to sit on, manifested great respect, and listened with uncommon attention. When I prepared to go, he said, but you will not go before we have performed an act of worship and prayer. We accordingly knelt down; and during prayer, the old man could not help, now and then, repeating the close of a sentence with emphasis; seeming to imply that in his mind, I had not quite done it justice. After I was gone, he said, that it was a great thing to change one's religion, that he stood quite alone in these parts; but that if some of his acquaintance would join him, he would not be behind.

Feb. 1st. Went on to Pa-dah's village, near the southern extremity of the island, where there is a Buddhist priest, and the people generally are worshippers of Gaudama. Met with a frigid reception. But one man, who had heard and received the truth before, came forward boldly and requested baptism. He bore an excellent examination, and we received him gladly. The opposition here is strong. None of the villagers present at evening worship, except a brother of the chief, and one other man; but these spoke decidedly in favor of the Christian religion, as did the old man of yesterday, who followed hither by land. The priest, I hear, is very angry; and, unfortunately for his cause, uses obscene language.

Feb. 2d. Went round the northern extremity of Kanlong, and up the eastern channel to Poo-ah's village; where we found the two disciples, whom we sent away on the twenty-first ult. They have met with a few hopeful inquirers. Some who live near, are expected here tomorrow. In the mean time, went down the river a few miles, to Poo-door's village. The disciples preceded me as usual; and about noon I followed them. But I found that the village was inhabited chiefly by Buddhist Karens, and of course, met with a poor reception. After showing myself, and trying to conciliate the children and dogs who cried and barked in concert, I left word, that if any wished to hear me preach, I would come again in the evening; and then relieved the people of my presence, and retreated to the boat. At night, the disciples returned without any encouragement. One of them, however, accidentally met the chief, who said that if I came, he would not refuse to hear what I had to say. On this half invitation, I set out about sunset, and never met with worse treatment at a Karen village. The chief would not even invite us into his house; but sent us off to an old deserted place, where the floor was too frail to support us; so we sat down on the ground. He then invited us nearer, and sat down before us with a few confidential friends. He had evidently forbidden all his people to approach us; otherwise, some would have come, out of curiosity. And what a hard, suspicious face did he exhibit?—And how we had to coax him to join us in a little regular worship! It was at least an hour, before he would consent at all. But in the course of worship, his features softened, and his mind "crossed over," as he expressed it, to our religion; and I returned to the boat, inclined to believe that all things are possible with God.

Feb. 3d. Some of the disciples, who slept at the village, returned with the report, that the place is divided against itself. Some are for, and some against us. The opposition is rather violent. One man threatens to turn his aged father out of doors, if he embraces the Christian religion. Perhaps this is not to be regretted. Satan never frets without cause. Turned the boat's head again to the north, and retraced our way to Poo-ah's village, where we spent the rest of the day. But the two hopeful inquirers that I left here on the 29th, have made no advance.

Feb. 4th. Shway-hlah's wife, mentioned the 16th ult. having been here three times to meet me, was this time examined and received. She came accompanied by Tat-kyee, the principal man in her village, who himself is half a Christian. He had heard that I wished to have a *zayat* (a house, place, and festival) to go up to the mouth of the Chummerah rivulet, (now dry) where some of his people intend settling; and he would assist in building the *zayat*. I regarded this as an intimation of the path of duty; and set out for the place, about three miles distant. It was an additional inducement, that Tee-pah's village has been lately removed towards the Salwen, and is now situated two miles inland from the spot recommended. On our way, we met a deputation from Tee-pah, inviting me to fix on the same spot; and his people also would assist in building the *zayat*. On arriving at the place, we were joined by Tee-pah's father and several other disciples, bringing with them a lad, who has for some time listened to the truth, and now earnestly requested to be baptized. We held a church meeting on the bank—twelve disciples present from different parts—and unanimously received him. I then marked out a place for the *zayat*, despatched Tat-nah to bring his family from the Dah-gyeing district, and build him a house, as he is to be stationed here, by mutual consent of all parties; and having named the new place Chummerah, from the adjoining rivulet, we took leave of the disciples again, and went down the river to Poo-door's village, where we arrived late at night.

Feb. 5th. Went to the village and had worship. The chief was absent on some government business. Six persons appeared to be near the kingdom of heaven; among whom is the old man, whose son threatens to turn him out of doors. In the afternoon, proceeded down the river, and came to a village of Toung-thoos, a race of people from whom we have never yet obtained a disciple. They are strict Buddhists. Their language is entirely different from the Karens; but the men generally understand a little Burman. We did all in our power to gain their confidence; but in vain. They rejected our overtures, and would not even allow us to sleep in their houses.

Feb. 6th. Went on our way, entered the Maizeen rivulet, which falls into the Salwen, from the east, and landed at Kai-ngai's village, where we spent a few hours; but not meeting with much encouragement, in the evening, dropped down to the mouth of the rivulet; where, finding some relations of Pan-lah, who listened well, we spent the night.

Feb. 7th. Proceeded down the river to Kappay's village, where some listened with delight; to a small village on the Burman side; thence to Pah-an on the British side; and then to Ka-jah's village, on the same side, where we spent the night. The chief who had heard the gospel before, now listened with the utmost eagerness till after midnight.

Feb. 8th. Ka-jah made a formal request to be admitted into the church, and we had no hesitation in complying. He is the first Karen chief baptized in these parts. His people show a strange aversion. Not one of them would accompany us to the water, though he gave them an invitation. They seem to take side with his eldest son, a grown man, who has been

a Buddhist priest, and is still strongly attached to that religion. After the baptism, he went to a small village below Ka-jah's; thence to Taro-keh-lah, inhabited by Taleings, thence to a village of Toung-thoos, where we found one man that listened, and thence to a Karen village below Kan-blike. In the evening had a considerable assembly. Three persons professed to believe.

Feb. 9th. Visited Wen-gyan, Pah-len, and Zong-ying—Taleing villages, where we found a few Karens. At the latter place, collected a small assembly for evening worship. A few professed to believe; others were violent in opposing.

Feb. 10th. Visited several Taleing villages in succession. In the afternoon, reached the confluence of the Salwen and the Gyeing, upon which we turned into the latter, and went up to Taranah, where Ko Shan resides, as mentioned on the 29th. The inhabitants of this place, like the Taleings in general, are inveterately opposed to the gospel, and Ko Shan has had very little success. Two or three individuals, however, appear to be favorably impressed; but the opposition is so strong that no one dares to come forward.

Feb. 11th. Left Ko Shan, with the promise of sending him aid, as soon as possible; and in the afternoon reached Maulmein, after an absence of six weeks; during which I have baptized twenty-five, and registered about the same number of hopeful inquirers. Find that brother and sister Jones have arrived at Rangoon—brother Kincaid having concluded to take their place.

The two disciples who were sent to itinerate in the direction of Yay, went no farther than Amherst, on account of the illness of one of them. They effected but little. The other two spent a month in the vicinity of Pah-ouk, encountering a great deal of bitter opposition, but occasionally cheered by some encouraging appearances.

Feb. 21st. Some of the Karen disciples have just returned from a visit to their countrymen, on the south part of Bee-loo island, where the gospel had never been preached. They found many a listening ear; but none who were disposed, on first hearing, to embrace the new religion.

Feb. 23d. Brother Kincaid leaves this for Rangoon, with 12,000 tracts, preparatory to the great annual festival of Shway-da-gong, which is near at hand.

Feb. 24th. Baptized a Burmese, residing at Pah-ouk, but now about removing to Maulmein, on account of the persecution he receives from his old neighbors.

Feb. 27th. Have concluded to make another visit to the Karens on the Salwen, and expect to set out day after tomorrow.

A. JUDSON.

REV. DR. BOLLES, Correspond. Secretary.

INTELLIGENCE FROM WALES.

We were observing to a ministering brother, recently arrived in this country from Wales, that the American Churches had less information respecting the state and progress of religion in that principality, than in any part of the known world. More than two years ago, one of the early numbers of the Evangelist contained a letter from the Rev. Mr. Peter, giving some account of powerful revivals the preceding year, in Wales. Since that time, we do not recollect to have seen a single word of information, in any of our publications, respecting Wales. We have recently been assured verbally, from several sources, that revivals had been going on there continually. And some friends have promised to procure for us particular information respecting them. In the mean time, we are glad to find the silence broken by the following communication in the Western Recorder, from the pastor of the Welsh Presbyterian church in Utica.—N. Y. Ecc. Trans.

Denbigh, N. Wales, Aug. 16, 1832.

DEAR BROTHER—I promised to answer your letter after the meeting of our annual association, which promise I now mean to fulfil. I shall, in the first place, give a short account of the cholera, by which we were visited a few weeks previous to our meeting, and the pleasing effect it left upon the neighborhood. In the beginning of July, it first made its appearance. Mr. — was, I believe, the first that fell a victim to it. He was taken ill on Sunday morning, and died that night; and the person that put him in his coffin died the following day. It afterwards entered Heullan street, and in a few days literally emptied several houses at the lower end of the street. [Here several names are mentioned with whom I was acquainted.] It was almost impossible to get a person to attend the sick and dying. It raged a few days very violently, and in those days not one that was attacked recovered. The number of deaths was fifty. On the second Sabbath, the 8th of July, there were nine funerals! The passing of the hearse so frequently along the streets, to and from the burying ground, had a wonderful effect upon the inhabitants; and there was much awe and solemnity in every countenance. The different congregations turned their Sabbath schools at 2 o'clock into prayer meetings; and it was agreed by all the congregations, that the following day should be a day of fasting and prayer for the removal of the plague, and for the blessing of God to follow this awful visitation. The chapels were filled to excess from 5 o'clock in the morning, and continued all day. Every soul appeared earnest in prayer; and the Lord was pleased soon to show that he had not said, "seek ye me in vain;" for imme-

diately a precious revival of religion commenced. Thirty-four were numbered as hopeful converts in our congregation, the first week. Our increase is now above 120; the Methodists 140; and the Wesleyan Methodists a great many more; and sinners are still pressing in, as it is said of "doves flying into their windows." I should have told you that the fever abated, the prayer-meeting day, and it is a remarkable fact, that only one case occurred after that day. Prayer meetings were held morning and evening, for three weeks or a month, and the chapels were generally full at 6 in the morning. The next Monday after our meeting, was appointed by the different congregations as a day of thanksgiving, and also of prayer for the more abundant outpouring of the Spirit. Meetings were held in the parish church, also, one day; so our shops (stores) were closed three different days. The same feeling pervades the country generally, where the cholera has not been. Prayer meetings are held, and many are added to the churches. The different denominations here seem very much united.

Our Association was held the beginning of this month. The congregation was very large, and it was a meeting of deeper interest and solemnity than we ever witnessed before. Many of the brethren wished the account you gave of protracted meetings in America, to be published in the Dysgedydd. My brother Nathaniel translated it, and sent it up by the editor, who attends our meeting. It is the wish of many, that such meetings could be had in Wales. We have seen enough of late, to convince us that prayer is much more effectual than preaching. And the subject is under consideration also in the churches in England.

* A Welsh monthly magazine, called "Dysgedydd Grefyddol," or Religious Instructor.

BAPTIST CAMP-MEETINGS IN GEORGIA.

It is probable, that some of your readers might be gratified by a sketch of account of the Baptist Camp-Meeting in Elbert county. "Baptist Camp Meeting!" it may be exclaimed—"What! will the Baptists have Camp Meetings?" Yes, the Baptist, Sauida Association, (in South Carolina) has been literally a Camp Meeting for many years; and the Baptists have grown into the habit of holding their union meetings in the style of Camp Meetings in different parts of the State. Camp Meetings are also patronized in Virginia. I arrived on the camp ground on Thursday evening, and found the square pretty well filled with tents and tenants. The brethren were well fixed to receive their friends, and such as came from far to attend the meeting, and I heard no complaint of any one being neglected.

The appearances on Thursday night and Friday were not very encouraging. On Friday evening the effect was somewhat—and increased on Saturday, and at night became intense. The exercises of prayers and praises, were continued incessantly, (because the multitude would not be dispersed,) at the stage, till the hour of twelve o'clock. On the Sabbath, the congregation was large and very attentive, (except a few, who were gathered in little groups about the camp-ground) though the effect did not appear so great. But in the evening—when the comers and goers were gone—it was requested that all, who wished to come forward to be prayed for, should be permitted to pass through the crowd, but the multitude pressed the closer; then it was stated, that all who wished to join in the prayer, should bow where they were. At this moment, simultaneously the whole congregation (to the limit of the press) bowed! It reminded me of the heavy harvest, falling before the scythe. That night witnessed a scene full of interest—the most full and lively sense of guilt and fear on the one hand, and of hope and joy on the other, produced the deepest prayers and highest praises till two o'clock, Monday morning. About that time the rain set in, which prevented any account of what God had wrought during the meeting. As to order, (in the absence of all effort to obtain it) I think I never was at a meeting in the open air, where it was better, except what belongs to camp meeting scenery.

It may be asked, "How I liked it?" I never was prepossessed against Camp Meetings, only as they might be accessory to more evil than good! Could we have Camp Meetings, with order, which would comport with the worship of God, I would patronize them with all my heart.

The Lord grant such seasons as would awe wickedness into silence even on camp grounds. JESSE MERCER.

Washington News.

From the Religious Intelligencer.

RELIGIOUS DECLENSION.

"I have somewhat against thee, because thou hast left thy first Love.—Rev. ii. 4.

These words of Christ, addressed to the ancient Church of Ephesus, will bear a frequent and fearful application in our own day. Indeed, it is the case in most churches, that if there are no schisms in the church, no quarrels, or gross scandals—if there is "a very pleasant state of things" existing;—that a departure from a state of holy feeling and giving up of active labors to bring sinners into the kingdom of Christ, is considered a matter of little consequence and less guilt. It seems to be taken for granted by most christians, that a revival state of feeling cannot always be maintained; and that consequently, the church may be blameless when a revival declines.

Such is not the doctrine of the Bible, nor are

such the feelings of the Lord Jesus Christ. He views with grief and indignation all departure from holy feeling and holy action. It is by the persevering, active zeal, and self-denying labors of his disciples, that our Lord and Master is to gather souls into His kingdom, and to fill the world with his glory. Wicked men and devils never decline in their course of sin, by which they draw souls down to hell; and no wonder that the holy indignation of the blessed Redeemer is stirred against those who, professing to be his followers, are only stumbling blocks over which sinners are plunging into endless burnings, and who make their profession a cloak to cover their indifference to the welfare of perishing souls. There are many professed disciples of the Lord Jesus, who after a season of revival, sit down complacently on their lees, and seem to think that their orthodox belief, their steady attendance on the ordinances of religion, their delight in good preaching and their occasional contributions out of their abundance to support the institutions of the Gospel, together with their strict moral life, is all that is required to constitute them the followers of Him whose whole life on earth was one continued scene of toil and suffering for perishing sinners.

That there is no necessity of descending from a state of elevated piety, is evident both from reason and from scripture. If we can maintain it for days and weeks, we can for months and years. Enoch walked with God three hundred years. Elijah, and Daniel, and Paul also, and many others in former days, and many in later times have maintained the fervor of their love and the strength of their zeal; or rather have made continual advances in the divine life.—Many of these too have afforded conclusive evidence that ardent piety may be maintained amidst the most assiduous cares of worldly business. Daniel was surrounded with the cares and temptations which beset the Prime Minister of a mighty Empire; and David with the cares of royalty, yet retired "seven times a day for prayer;" and so far as our own observation extends, we find that an elevated standard of piety is oftener attained by those who are actively engaged in worldly business, than by those men of leisure whose time hangs heavily on their hands. Not unfrequently too, do we find in the abodes of poverty, with but few advantages, and many discouragements, bright instances of a holy walk with God. So, that no "circumstances" can be urged as a valid excuse for leaving our first love, or holy affections.

It is the duty then of every christian, of every disciple of Jesus Christ, to maintain at all times a holy walk with God; or, in modern phraseology, to keep up a constant state of revival feeling and revival effort. Without it the cause of Christ cannot prosper in a world filled with mighty obstacles to the advance of holiness. The conversion of the world can never be accomplished; the millennial glory of the Church never come, while those who profess to be christians, are satisfied with partial and transient revivals, followed by long periods of wicked slumbers. On those who have thus declined, and are now slumbering on their posts, the Saviour looks with anger, as guilty in his view, as though they had wandered from the purity of the faith. In his message to the Ephesian church, he finds much to applaud. Their works, and labors, and patience, and strict adherence to the faith, are highly commended.—Indeed, there is nothing in the message to this church but commendation, except this one thing, a departure from their first love.

Yet for this sin, so small in the eyes of many christian professors—if unrepented of, He denounced their desolation; a desolation which their subsequent history shews was fully poured out upon them. In his message to the church at Laodicea, Christ says—"Because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." As the stomach rejects at lukewarm water—loathes it—and spues it out—so abhorrent to the Lord Jesus Christ is the condition of the lukewarm professor—however correct in his creed, or strict in his outward observances;—and no doubt far more good will be accomplished by the holy zeal of a sincere disciple—even where there is much ignorance, and much that is wrong, than by a lukewarm professor, however orthodox in sentiment, and however well informed and correct in his deportment.

Every professed disciple of the blessed Jesus who has left his first love, is exceedingly guilty. He is under the frown of Christ, and has most awful reason to fear the judgments of heaven upon him, except he repents.

MANNA.

Several vegetables afford manna; but the ash, the larch, and the alhagi afford it in the largest quantities. The ash, which affords manna, grows naturally in all temperate climates; but Calabria and Sicily appear to be the most natural countries to this tree. The manna flows naturally from the tree, and attaches itself to its sides in the form of white transparent drops; but the extraction of this juice is facilitated by incisions made in the tree during summer. Its smell is strong, and its taste sweetish and slightly nauseous; if exposed on hot coals, it swells up, takes fire, and leaves a light bulky coal. Water totally dissolves it, whether hot or cold. If it be boiled with lime, clarified with white of egg, and concentrated by evaporation, it affords crystals of sugar.—Manna affords, by distillation, water, acid, oil, and ammonia, its coal affords fixed alkali.—This substance forms the basis of many purgative medicines.

From the N. Y. Weekly Messenger.

MY SISTER'S DEATH.

I shall remember that night, always—calm, still, beautiful as it was, and sacred to her memory, whom my heart—(but a truce to reverie.) The sun was shedding his last red beams on a hot August day.—An old poplar by the window was rustling in a gust of air from the cool ocean, while every plant and shrub shook itself with significant welcome, as the bright breeze disturbed its dusty leaves.—My sister Harriet had lain all day oppressed by the heat, and evidently sinking fast beneath the weight of languor and disease. More than once I had thought it was all over, and involuntarily started as I heard a low sweet voice, saying, Brother, place me by the window, that I may look once more upon His works, and bathe my burning brow once more in the fresh air; it is the last time. I feared her exposure to the wind, for we wrap the sick bed with curtains, and forbid the light or air of heaven to stir their folds; but when nature has finished her work, and life becomes almost a time that was, it were cruel to forbid the parting spirit, one final look upon the earth. So, covering my sister with a shawl, I placed her as she desired. After glancing at her room with its ominous furniture of phials and drugs—Brother, (said she,) they have done all they could. Love has striven hard with death; but, is it right, Henry, to withstand him who numbereth our days? Come very near me, brother. I must leave you; oh, it is very painful. I am afraid to think of my mother and you. When I am gone, cherish the little garden of flowers for my sake, and our bird too; poor thing, he will miss the hand that fed him. And—brother—plant my geranium over my grave, and remember as you look on it, the happy years we have passed. Henry, do not weep. But our mother—who shall comfort her? Henry, you are a boy, you can control grief; be every thing to her, be more than we have both been. Tell her we shall meet her in heaven. Tell her—but no—I speak wrong. She will find consolation in God. (Controlling myself with difficulty, I said.) Sister will you lie down again, you will weary yourself beyond hope of recovery. A serene brightness came over her countenance as she replied—Look at me Henry, I am not weary, I am not agitated, but I am—dying. I must sit here now; it is but for once. I am calm. "He hath made his grace sufficient for me." I am only unloosing the bands of earth from my soul. Look forth now. See where we used to gather violets, and yonder in the thick pines our green bower, with its wreathing honey-suckle, which we taught to climb on those old limbs. Do you remember, brother, how the rude wind tore it down once, yet it is beautiful as ever, now; so shall it be with me. See, too, our garden; the morning glories are all closed, and the roses have shed their leaves; but oh! look, (she pressed my hand,) that *Star of Bethlehem*, is in full bloom. How its snowy leaves contrast with the other flowers. Hush! now, the Canary! His night song attunes well to the joy of nature; he cannot know that he is singing my—my!—how beautiful the earth is to-night; unusually lovely. Those rays of the sunset have a strange glory, as they dart over the hill tops and die amid the solitude of those old woods. See you that band of light; it seems to rest on your barren rock; it is an emblem that the path of glory may be through loneliness and desolation. When you sit in this arm chair, Henry, or train the flowers, I know you will feel desolate; but remember I go where the flowers fade not—where the sun goes not down forever. When you are sad, think of my last words.—We shall meet again; remember as you look on the quiet stars that your sister is in His presence, who clothed them with glory, and as you read of Jesus, think of me, as in the midst of Seraphim and Saints, singing the anthem of the redeemed. Comfort our mother, too, with these words. She taught me to lean on Jesus, and I know he will not forsake her in the hour of agony. I have only one pang now.—It is, that she is not here to see me.—die. Oh! how her heart will sink when she hears of this. Only a week since, and I leaped out so full of life, to wish her a happy journey,—and now—! Oh! God! temper thy chastisement in mercy, that she may say—It is the Lord. Kiss me, Henry; I must forget the earth now; it is wrong to carry it to the gates of heaven.

Again and again, I embraced her, and stepping aside could not refrain from weeping, bitterly. Soon a low sound broke the silence, inarticulate, but full of earnest expressions, as if the soul were pleading for strength in the awful conflict. A moment more, and she sung with delicate sweetness,

Now, adieu, ye scenes of gladness,
Fields wherein I used to roam,
But—without a tear of sadness,
I can leave thee, oh my home.
Jesus calls me,
I am ready—Lord, I come.
What though darkness, pain and sorrow,
Consume me earthly doom?
What though dying moments borrow,
Fearful shadows from the tomb?
Light immortal,
Soon shall dissipate the gloom.
See! unnumbered angels fling,
Golden crowns before his throne,
Hark! the ransomed spirits sing
Notes, to mortal ears, unknown.
Thou art worthy,
Jesus—Saviour—thou alone.
Lingering bonds of nature, sever;
Oh! for pinions like a dove,
Heavenly wings to soar forever,
With angelic hosts above.
Singing glory,
Glory,—to redeeming love.

One sigh followed, not of pain or anguish, but the still parting of immortality and nature. Could it be death? I kissed her pale brow.—It was cold!—cold! But how could it be death? The last note of that hymn had scarcely melted on the air—Harriet! my sister? She answered not. A holy smile lay on those icy lips, and the eyes undimmed by death, gazed mildly up as if they watched the flight of the undying soul. Oh! my sister, a tear will come,

as I think of thee, but it is tempered with peace. I would not recall thee, and though I must tread the valley of tears alone—"It is his will—let it be done." HEATH.

From Shuttleworth's Consistency of Revelation.

ON THE PRACTICAL TENDENCY OF THE CHRISTIAN VIRTUE OF "FAITH."

We have now, then, taken a general and enlarged, though a hasty, view of the entire scheme of God's interposition for the salvation of mankind, as communicated to us in the books of the old and new covenants, and we have remarked one uniform idea pervading the whole, which, though developed piecemeal, and at many distinct periods, clearly announces the superintending direction of an Almighty Contriver. The great scope and object of the whole appears to be the reconciling of the free agency and moral training of the human soul with the abstract principles of eternal justice and mercy, by a special arrangement well calculated in this world to call into action the highest quality of spiritual holiness of which our present nature is capable, and in a future state of existence to avert the otherwise inevitable consequences of sin, and to purchase for those, who sincerely conform to the conditions required of them, an eternal allotment of inconceivable felicity. In making this survey, one remarkable circumstance has not failed to strike us; namely, how great a demand is made upon our moral powers of obedience and self-restraint, by a system which, from the external aids both of sanctification and of expiation, which it pledges itself to afford, would appear above all other modes of religion calculated to encourage personal indolence. This is one of the most singular features of revelation, and strongly illustrates the wisdom with which it has been contrived; namely, that its practical operation is invariably found to steer clear of those defects to which, when viewed as a mere theory, it would seem obviously to lead. No doctrine appears at first sight more likely to suspend the exertion of every active power within us than that which inculcates that all our best endeavors are the special gift of an external agency, and that our only hopes of external salvation rest not upon our own personal merits, but upon a vicarious expiation wrought for us, without any effective assistance on our part.—That such a hypothesis would tend in its operation to depress rather than to elevate the human character, seems, we confess, a natural and almost inevitable inference; and that such actually is its tendency has been not infrequently asserted by its enemies. And yet we find, experimentally, that nothing can be more remote from the truth than such a conclusion. We have reverted to these remarks, which have already been advanced on a former occasion, for the sake of the illustration they afford with respect to the value and character of the one great and prominent Christian virtue—faith.—The instrument by which alone we are assured that we can lay hold of the benefits proffered to our acceptance by the Gospel Covenant is this quality of faith; and, in order that we may lie under no misapprehension with respect to the full meaning of the term, we find it repeatedly described by Scripture as being not merely an implicit belief in the fact of Christ's mission, but also a reposing confidence upon his atonement for sin, and an absolute denial and renunciation of any merit whatever as attaching to our own actions. At the same time, it is an undeniable truth, that the self-same Scriptures, which appear thus to detract from the merit of good works, are most preponderantly and uncompromising in the tone in which they demand them at our hands. Here is every appearance of a direct contradiction; and yet it is only one of those seeming contradictions which, as if for the purpose of humiliating human reason, are scattered, from time to time, through the inspired volume, but which, practically, are found to be replete with profound wisdom. If accordingly we will take a retrospective glance at human history, and ask what single quality and affection of the mind of man has achieved more acts of real heroism, has more perseveringly compassed sea and land in quest of works of charity, has more uniformly subdued the natural arrogance of the heart in the full tide of temporal prosperity, or armed it with the most exemplary and cheerful patience under the severest afflictions of adversity, we shall boldly answer, faith. There is in fact no imaginable state of mind, no circumstance or condition of life, to which this foremost Christian principle is not calculated to extend a beneficial influence. Faith is the appointed means by which we are enabled to avail ourselves of the benefits intended to be conveyed to mankind by the death of Christ; and it is so for this substantial reason, because it is the principle by the adoption of which we can alone render ourselves like unto him by the holiness and purity of our lives, by the unaffected humility of our obedience, and by the sublimity of our spiritual aspirations. Faith, far more than any other spiritual operation with which we are acquainted, extinguishes within us the corrupt appetites of the flesh by approximating us to, and almost identifying us with, our great Exemplar and Pattern. To have faith in Christ, in the full Scriptural sense, is obviously not merely to believe that he is, or that he came into the world, and continued in it for a definite period; but it is the belief that he came to save sinners, when no less a sacrifice could avert from them the Divine wrath; it is our conviction of the extreme deadliness and abominations of sin which could render so vast an expiation necessary, with the consequent inference of the obligation of aiming at the highest stage of holiness to which our imperfect nature can attain, and of cultivating the deepest sentiments of gratitude to God, of distrust of ourselves, and of charity towards our fellow creatures, who, having been involved in one common condemnation, are now, together with us, candidates for our Maker's unearned and gratuitous mercy. It is obvious, that nothing short of the high wrought feeling now described can deserve to be designated as that faith which the Gospel inculcates. To imagine that

the same awful Being who submitted to pay the forfeiture of sin in his own person could intend by so doing, to sanction, and even encourage, the renewed commission of it; that it is, seemingly, or even possible, to know that we have received so vast a benefit, and yet not to love the benefactor; that loving him with all befitting fervor, we could deliberately wish to disobey his commands, and counteract his holy purposes, or that such fervor of love can be consistent with limited and de-voluntary efforts after righteousness, with cruelty, selfishness, and insensibility towards others, or with an undue preference of temporal to spiritual objects, are all of them manifest contradictions. "If ye love me," says our blessed Saviour, "keep my commandments." Faith then, so far from being a merely theoretical, is, in the strongest meaning of the term, a practical excellence.—It is impossible substantially to possess it without the adoption of that new life and that purity and regeneration of the character which is the best proof of the accompanying grace of God's Holy Spirit, and which the Apostle so well describes when he figuratively compares it to being dead with Christ unto sin, and raised again with him to a life of spiritual holiness; and with reference to which happy state he asserts, that he who is of Christ sins not.

Would men have early learned to distinguish between the very dissimilar ideas conveyed by the term faith when intended merely to designate belief in a purely historical fact, which is obviously compatible with a very low grade of devotional feeling, and by the same word when expressing a conscientious adoption of all the momentous inferences above enumerated, the false assumptions which have prevailed on both sides of this important question could never have thrown the stigma upon Christianity which, unfortunately, they have done. But the fact is, that nothing is so difficult in religious discussion as to keep the middle road. The holiest truths ever lie in close contact with the most pernicious falsehoods, and it often requires no small nicety of moral discernment to distinguish between them. Exaggerated statements, and the predilection for one part of a system, at the expense, and to the neglect of all the rest, are the bane of Christianity, as they have been the grand impediments in the way of man's advancement in all wholesome science whatever. It is the rectitude of the heart which can alone direct the understanding safely amid the many conflicting theories resulting from false ingenuity and partial views of the spirit of revelation; and that rectitude can be duly maintained only by keeping the devotional feelings warm, and our carnal imaginations cool and collected; by enlarged and cheering views of the arrangements of that great Being who, we are assured, would not that any, the least of his creatures, should perish, accompanied with the most unfeigned humility with regard to our own personal merits; and by a deep conviction, on the other hand, that not even the plenitude of Divine mercy itself can release us from that duty of purity and holiness which, even were all future retribution out of the question, would, necessarily attach to us as moral and intellectual beings.

THE DREAD OF DEATH.

It proceeds from a want of faith; because the promises of God are not believed, who is faithful and true, and whose word will surely be made good to those who trust in it. If a man of gravity and known integrity should pass his word to you for any thing, you would undoubtedly give him credit, and would never imagine or suspect that he had any design to impose upon you, of whose veracity in his words and dealings you were otherwise well satisfied; and how, then, can you suffer yourself to be in suspense and doubts when God hath passed his word to you? God hath promised you life and immortality upon your leaving this world; and can you then possibly doubt his performance? This were a confession, that you know not God: this were to offend against Christ (who is the Lord and Master of all true believers) by a criminal incredulity; this were to be void of all faith, whilst yet you pretend to retain a place in the church, which is the house of faith. How very advantageous a removal hence will be to us, Christ himself, who is the captain of our salvation, and our great leader in every thing tending to our benefit, hath plainly showed us; who, when his disciples were discouraged with the news he had communicated to them of his design to leave them, addressed himself to them in the following manner: "If ye loved me, ye would rejoice, because I said, I go unto the Father;" therein strongly hinting to us, that when our nearest and dearest friends depart this life, we should rather rejoice than mourn for their happy exchange. And Paul is plainly of the same opinion, where he saith, "To me to live, is Christ; and to die is gain." He counted it gain to be disengaged from the various allurements of the world, to continue no longer in a state which made him liable to sin, and exposed him to the assaults of his fleshly lusts; he esteemed it a blessed improvement of his circumstances, to be removed out of the way of pressures and afflictions, out of the jaws of the lion, and the several attacks of his ghostly enemy; and to obey the call of his Saviour Christ summoning him to enter upon the joys of everlasting salvation.—*Cyprian's Tracts.*

Plants—their Number and Variety.—Plants are distinguished for their multiplicity and variety, for that exuberance of imagination and taste, which they display, and for that sense of elegance and beauty which their Maker must have had to have so formed and diversified them. They are entirely the creation of his choice—the inventions of his rich and beautiful fancy. Their attractive shapes and qualities, and the abundant gratifications and important uses which we and our fellow animals derive from them, explicitly show, that kindness as well as goodness actuated his mind when he projected and made them.—They have been all individually designed; and special thought must have been employed in each, both in fix-

ing their specific differences of form and products, and in perceiving what particular combinations and variations of arrangement would effect in every one its appointed end and use. The vegetable kingdom expands every where before us an immense portraiture of the Divine Mind, in its contriving skill, profuse imagination, conceiving genius, and exquisite taste, as well as its interesting qualities of the most gracious benignity, and the most benevolent munificence. The various flowers we behold awaken these sentiments within us, and compel our reason to make these perceptions and this inference. They are the annual heralds and ever returning pledges to us of His continuing beneficence, of His desire to please and benefit us, and, therefore, of his parental and intellectual amabilities. They come to us, together with the attendant seasons that nurse and involve them, as the appointed assurances that the world we inhabit is yet to be preserved, and the present course of things to go on. The thunder, the pestilence, and the tempest, awe and humble us into dismaying recollections of His tremendous omnipotence and possible visitations, and of our total inability to resist or avert them; but the beauty and benefactions of His vegetable creations—the flowers and the fruits more especially—reminde and ensure us of His unforgetting care; of His condescending sympathy; of His paternal attentions, and of the same affectionate benignity, still actuating His mind; which must have influenced it to design and execute such lovely and beneficent productions that display the minutest thought, most elaborate compositions, and so much personal kindness.—*Sharon Turner's Sacred History of the World.*

From the Sabbath School Instructor.

MY MINISTER.

In the Sabbath School department, my minister took a deep interest; and often from the pulpit he enforced the obligations of parents to bring up their children under the religious influence of this institution. "Each Sabbath-school class," said he, "is a little church; and the teacher is as much bound to be faithful to his charge, as the pastor of a church is to his flock. And O, if a teacher is faithful, what incalculable blessings will result from his labors?" And surely, no one should engage in this employment, unless he is willing to labor and pray with that earnestness and zeal, which the cause demands. For, it may be, that on an individual's exertions, may rest the salvation of hundreds of souls. And if he is not careful to perform his duty to the young immortals committed to his care, what excuse can he plead before Him whom he must one day meet, to answer for the deeds done in the body?

The following was written on the passage—"Return, O Lord, how long?"

Grief has its language. Earth-born human woe Through burning words, speaks out its strong emotions. Thus speech has caught the power to call forth tears; And many weep o'er woes that never were; While hidden, deep, and spirit withering grief Is never told. Words are too feeble things For such a task. The heart that God has touched, And thence, and thence, and thence, and thence, and thence, It is not earthly sorrow—that works death, And dying breath can give it utterance; But this is death upon a deathless soul. That erst at the pure font of life did drink, And yet shall drink again. This death works life—Kills but to give more life—casts down to raise—Exhausts to fill from fulness infinite. Who feels this death then, shall not feel it long; For feeling winged upon the breath of prayer, Shall life bring down. Who sees this reigning death, If vision touches the heart's trembling strings, Shall not see it long. O'er the vale of death, The breath of prayer shall bring the breath of life. The pang untold shall cease amid the cry, Of blended hearts, RETURN, O LORD, how long?

VERMONT BAPTIST CONVENTION.

The annual session of this body was held at Passumpsic Village, on the 24th and 25th of October. The Rev. E. Fisher delivered the introductory sermon. Rev. John Ide officiated as Moderator, and C. W. Hodges and G. B. Ide as Clerks. We had not the pleasure of a personal attendance, and a summary of the proceedings promised us by one of the Clerks, in season for this week's paper, has failed of reaching us. We hope to present it to our readers next week. More than ordinary attention, we are informed, was given to the subject of Education and Home Missions. The session of 1833, is to be held in Brandon, and to continue a week.—*Vt. Tel.*

For the Christian Secretary.

Wilton, Oct. 30, 1832.

DEAR BROTHER CANFIELD, It hath pleased the Lord in his great mercy to revive his work amongst us, in some measure. The church with which I am united, have had many trials to pass through; clouds and darkness have for a long time overspread our sky, and much concern hath been felt by a few praying souls, for this branch of Zion, and many prayers have been presented to a throne of grace, that the candlestick might not be removed out of his place, but still our circumstances appeared more and more dark and discouraging, and the Lord with his own hand seemed to come out against us, in removing by death some of our very useful members. Thus were we brought to his feet, to pour out our hearts before him, and we humbly trust he hath attended unto our cry,

As in the last distressing hour, The Lord displays delivering power,

and to His name be all the glory. In the south part of the church, a few mercy drops have fallen, and some precious souls have rejoiced in the pardoning love of Jesus, and ten have followed their Redeemer in the ordinance of baptism, within a few weeks; also in the north part of the church, prospects are encouraging. The protracted meeting lately held there, hath been a means of good to the people, and a few have given evidence that they have passed from death unto life, and are waiting an opportunity to follow their Lord in his ordinances. We want the prayers of the saints to God, for us, that his good work may be increased many fold, to the praise of his name.

A. W. WHITNEY.

CHRISTIAN SECRETARY.

HARTFORD, NOVEMBER 10, 1832.

The new and commodious meeting house erected by the Baptist church and society at Chalkopee Factory, was opened for worship on Lord's day the 4th inst. The church met at 10 A. M. at the place where they had formerly worshipped, and after singing and prayer, moved in procession to the new house, where the dedicatory sermon was delivered by brother Lucius S. Bolles, (who is now preaching to that people,) from

Isaiah iii. 2 and 3.

In the introduction of this discourse, the object was to explain the reason of the repetition of this passage in the 4th chapter of Micah, at the 1st and 2d verses. It was shown that various writers, both in the Old and New Testaments, support and corroborate each other by such coincidences of matter and manner.—Their discrepancies, where they apparently exist, were plausibly accounted for. The text was then elucidated, and from a part of the 3d verse, the following propositions were deduced and defended:—1st "That the object proposed in the institution of the public worship of God in his earthly tabernacles, was, to communicate religious instruction."—"Come ye, and let us go up, &c. and he will teach us of his ways." 2d. "That the advantages to be secured from its continuance, were the immediate, social and moral improvement of individuals, communities and nations; and the eternal well being of those who by hearing should believe to the saving of their souls;—i. e. should "walk in God's paths."

The religious instruction to be imparted, was to be derived from the Bible. The divine character and origin of this book were fully sustained against the attacks of infidels and unbelievers. Revelation was shown to have been necessary, to banish the false notions concerning God, entertained by the most refined nations of antiquity; to teach man what he otherwise never could have learned concerning his spiritual nature, and future state of existence; and to inform him how God could be acceptably and profitably worshipped; at what times, in what places, with what services. The Sabbath was mentioned as the appointed season; the house of God as an appropriate place; the sacrifices of the heart as suitable offerings. "Do we," said the speaker, "unite our voices in notes of praise, it is that we may imitate in some humble measure, the employments of the pure spirits around the throne, and catch some of that joy which fills their breasts. Do we read a portion of that revealed truth of which we are in possession, it is that we may be reminded of our connection with its author, and of the duties and responsibilities which that connexion involves. Do we join in the solemn act of prayer, it is that we may supplicate those blessings for ourselves and others, which God has promised to bestow, and which he has made it our privilege to solicit and obtain. Do we listen to the strains of the living preacher, it is that our sensibilities may be roused, our love enkindled, our zeal increased, our knowledge enlarged, our sins exposed, our danger exhibited, our remedy displayed, and that the Lord may, through the instrumentality of his minister, 'teach us of his ways.'"

In noticing the advantages resulting from the continuance of public worship from year to year, &c. it was stated, "that instruction, in order to influence our principles and conduct, must be enforced by constant reiteration. Where the doctrines of the Bible had not been thus repeatedly enforced, the world was still seen lying under the bondage of iniquity—the dwellers upon the footstool of the Almighty, were as yet, and would forever remain, slaves to appetite, lust, passion and idolatrous delusion." In Asia, Africa, and even some portions of Europe, such a state of things was proved to exist at the present day.—But where it had been done, the scene was changed, and no language could adequately describe the unimagined effects of the weekly exhibitions of plain Bible truth. In Christian lands, a contrast was visible in the character and influence of those who appreciated the privileges of the Sabbath, and those who seldom filled a seat in the sanctuary of the Lord.

The ordinance of baptism was administered at noon; and in the afternoon the Rev. Lucius Bolles, of Boston, delivered an appropriate and encouraging sermon from Psalm xlii. 5, and broke bread to the church. Both services were listened to by a full and attentive audience, whose interest was attested by sober attention, and at the close of the morning service, a liberal contribution to aid the society in painting the outside of the house. Long may the blessing of God rest on this active and zealous branch of the church, whose prospects are now so bright.

The Cholera we are happy to hear has much abated at Cincinnati, and but few other places in this country are now suffering from this disorder, which has caused many mourners in our country the few months past. What effect, in a moral point of view, has this scourge had upon our land? is an enquiry of serious import; the cities and villages which a few months ago were almost depopulated by death and by fear; where

"Mourners afflicted mourners met"—are now again crowded with a busy bustling throng; the theatre, the ball-room, and other dissipating resorts are receiving their votaries; we fear that the chastising rod has had but little good effect upon the mass of the people: how is it with Christians who have been spared? has the mercy and long-suffering goodness of our heavenly father produced no happy effect upon them? have they humbled themselves as in the dust—do they evince gratitude and thanksgiving for their preservation—rather is not the present a time of lukewarmness and declension; we ob-

serve in a general fervour of the year from Cholera cities in prospect its prudent fr

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serve in our exchange papers but few indications of a general revival; but little of that religious fervour which was so manifest during much of the year 1831. It were well for us to learn wisdom from the things that we suffer. As the Cholera has visited again and again the same cities in the eastern world, it is rational to expect its frequent recurrence in this land. "The prudent foreseeth the evil, and hideth himself."

Baptist Churches in this state which have not received the Proceedings of the Can. Baptist Convention, Education Society, &c. for the current year, can be supplied with copies of the same, by applying at this office.

We would inform "A Friend" that the notices of the Meetings, &c. of the Hartford County Temperance Society are not sent to this office for insertion—this is the reason why they are not found in our columns.

BY HIS EXCELLENCY, JOHN S. PETERS, GOVERNOR OF THE STATE OF CONNECTICUT, A PROCLAMATION.

The Volume of Nature is spread before the whole human family. In whatever clime Man draws the first breath of life, he opens his eyes upon some page written by God's own finger. Here is found no error—no mistake can occur. The existence of a Great First Cause, is everywhere legibly impressed. In the organization and economy of all Creation, from the humblest parasite plant that subsists by a secondary influence, to the proud monarch of the forest, that bids defiance to the howling tempest; from the feeblest insect that tenants the bosom of the Earth, to the Leviathan that sports in the mighty waters of the deep, there is evidence of design—of system—of perfection, in the Author and Finisher of this stupendous work. Uncultivated reason acknowledges the obligation due from the creature to the Creator; untutored devotion instinctively brings its offering to the Altar of Nature, and pays its adoration to that Being, who is seen in the clouds, and recognized in the storm.

A favored portion of this family have, superadded, the volume of Revelation, wherein it is declared, that "He is, and that He is a rewarder of them that diligently seek Him." How abundant are our obligations to render the homage of thankful hearts to the God of our Salvation, who has demonstrated his attributes to us, and made known our duty to Himself and to our fellow men!

I have therefore, in accordance with the example of my predecessors, and my own consciousness of duty, thought proper to appoint, and do hereby appoint, Thursday, the 29th day of November next, to be observed, throughout this State, as a day of public THANKSGIVING, PRAYER, and PRAISE; and do request the people of all denominations, with their teachers, to assemble at their respective places of public worship, and to offer their sincere and humble adorations to Almighty God, rendering unfeigned thanks for all his mercies to an off-lying world; for still sparing the people and governments, whilst the measure of their transgressions is full, and overflowing; for the unnumbered blessings vouchsafed to our Nation and our State; and especially for the manifestations of His power to this State, in the preservation of the lives of the people, while the pestilence passed through the land, carrying with it terror and death.

At the same time, to beseech Him to enlighten the minds of the citizens of these United States, that they may be enabled to discover their interests, in preserving the political blessings which they hold in trust, and the momentous consequences to posterity, should they neglect to transmit them to their successors, uncontaminated by the sophistry of ambitious and unprincipled men, that the rulers may have no other object in view, than the preservation of the rights of the people, while the pestilence passed through the land, carrying with it terror and death.

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Had similar circumstances occurred a year or two back, they could not have failed to produce very material fluctuations. Consols left off at 84 1/8 and Exchequer bills at 16 to 17 premium.

From the London Sun—Even. of Sept. 22.

The expectations which were entertained by the Conference of a speedy and satisfactory arrangement of the Belgian question, are at an end. On Thursday evening, a sealed note from the King of Holland to the Conference, was given to Lord Palmerston, by the Dutch Ambassador, Baron Von Zuylen; and last night, the members of the conference having all assembled, the note was opened and read by them. Instead of finding, as they had expected, an acknowledgment of the King of Holland to treat with the King of Belgium, on the recommendations of the conference, and an appointment of Baron Von Zuylen with full powers to treat with M. Van de Weyer, the Conference to their astonishment, and to the real indignation of some, as well as the avowed indignation of all, found a long note, without the slightest allusion to the proposal of negotiations between M. Van de Weyer and Baron Von Zuylen, or to the suggestions of the Conference.

Extract of a letter dated
LAT. 20° N. LONG. 114° E. CHINA SEA.
U. S. ship Potomac, May 17, 1832.

We are now very near the "Celestial Empire," and shall shortly be at the "Magna urbs." Canton. I commence my letter now, not knowing that I shall have time to write at Canton. It would give me pleasure to enter into some details respecting Batavia, but I can only make a few remarks on this head at present. I became acquainted with the Rev. W. H. Medhurst, an English Missionary, stationed at that place, and went with him one day to witness the celebration of a heathen and superstitious rite—that of the Chinese, passing through a fire of living coals with their bare feet—I was so much excited on the occasion, that I have hardly recovered from it yet. There were upwards of two thousand people present, and all eager spectators of the ceremony; some on trees, others in booths and temporary stappings. I must give you a description of it at some future day. These fools, when sick, often make vows, that if they recover they will pass through the fire. This ceremony occurs only once a year. I was for the purpose of performing these vows that the scene I witnessed took place. The fire was about twelve feet in diameter and would roast a large ox. On another occasion I went with Rev. Mr. M. to witness what is called the Feast of the Tomb. This occurs only once a year. Every child who survives his parents, visits their graves, and presents various kinds of offerings to their departed spirits. They also have large bonfires of gilded paper in front of the tombs. This is for the purpose of defraying the expenses of the departed spirits. They firmly believe, that this gift paper melts, and is converted into money in the other world.

There was every kind of Theatricals going on upon the occasion. It seemed like a grand fair, unlike, however, any thing I ever saw before. Every thing would remind one of primitive times. If you have ever read the "Arabian Nights" you will have some idea of the scene; for to this day it seems more like a dream than a reality. I can hardly believe that I witnessed such a scene. The whole of it was to me puerile in the extreme; most of the music. The Hotentots might excel them. They had gongs, kettle-drums, dulcimers, and tumblers. But there was no regular tune played. It was all ridiculous, barbarous jargon.

LATEST CHOLERA REPORTS.
Cincinnati.—The Chronicle of October 26 says:—This dreadful disease is still working death and desolation among us. It has been pursuing its victims with steady and unrelenting step, since its first entrance amongst us. They have been selected indiscriminately, from all classes, and have been seized with it, and its grasp has been, but too generally the grasp of death!

Many a happy family, who have retired at night, in the enjoyment of health and domestic peace, have before the next day, followed some one of their number to the narrow house of the tomb! Many wives have become widows, and children have become orphans. We have heard much of the deplorable effects of this fearful disease has made, but not till now have we seen the marks of its footsteps.

Although the majority of those who have died with it here, as in other places, have been from the lower classes, and many of them dissipated, yet several of our most respectable citizens have fallen; among whom are the Rev. Mr. Harris, of the Baptist church; and Rev. Mr. Boyd, of the Methodist Church; Mr. Bush, Mr. Kemper, Mr. Grant, Mr. J. W. Pickett, and others. Many are seized suddenly, without any premonitory symptoms, though in most cases the individuals are unwell for several hours or days before the attack. Our citizens are all more or less affected with disease. Indeed, we scarcely meet any body in the street, who does not narrate to us, either his own indisposition, or that of some member of his family.

The following is the number of deaths of Cholera, reported each day for the week ending the 24th inst. by the Board of Health, viz:—

Thursday, October 18,	16 deaths.
Friday, " 19,	19 "
Saturday, " 20,	30 "
Sunday, " 21,	20 "
Monday, " 22,	27 "
Tuesday, " 23,	23 "
Wednesday, " 24,	15 "

In addition to the above deaths, the papers mention those of Mr. G. Gilmore, and his partner, brokers, Lewis J. Gourdin, Esq., and Miss Emma J. Turner. The report for the 25th ult. gives 20 deaths, including two from Mill Creek township, and three, previously omitted. The Daily Advertiser says:—We understand that several of the victims had been sick from three to four days—and four or five are supposed not to have died of Cholera.

St. Louis, (Miss.) Oct. 21.
The Cholera.—We had hoped to be able to furnish a complete report of the number of cases and deaths which have occurred since our last publication, but we find it impracticable. The physicians whose duty it is to report daily, cannot find time from their professional duties, to attend to this requisition. All of them are unremittingly engaged in the discharge of their cheerful labor. The whole number of cases reported since the 9th instant, up to last evening, is 93; of which 33 have terminated fatally. We know that this statement is very imperfect, and that it falls short of the actual number. The disease is on the increase, though we think it is yielding somewhat of its malignancy. Since Friday, a great quantity of rain has fallen, and the uncomfortable aspect of the weather may have tended to enlarge the number of cases. With some exceptions, the mortality is confined to persons of intemperate habits, and people of color. Several physicians have been attacked, but they are recovering.

THE CHOLERA IN CINCINNATI.
Since we last adverted to this subject, this awful disease has spread into every stratum of our city, awaking guilty consciences, and striking terror into the souls of the most hardened sinners. Not less than 500 individuals have fallen victims to its ravages. When we connect with these the much greater number who have survived the attack, a fair conception may be formed of the distress which this visitation has brought to the doors of almost every family in the city. Our oldest citizens say they never witnessed such a period of suffering. Our distant read-

ers will doubtless recognize the name of many an acquaintance upon the melancholy list we publish this day.

The disorder is now abating, and we trust in a week or ten days it will become extinct. It is spreading into the adjacent country, and has made its appearance in Madison, Wheeling, and Pittsburg. The last accounts from Madison state that not more than 1000 persons were remaining in that place, of which population, on an average, six died in a day occurred. This is a frightful proportion—nearly one per cent. per day.

Our office is now, from sickness and death among its inmates, from issuing the "Standard" last week. The deficiency will be made up to subscribers in the course of the year.—Standard of Nov. 2

Philadelphia, October 20.—A lamentable accident occurred yesterday afternoon, in the family of a very respectable lady, who keeps a boardinghouse in Cherry Street, near Fourth. A child about 6 years old, daughter to Mr. and Mrs. Thaw, who have apartments in the house, returned from school soon after five, and went into the chamber of her mother, who was out.—In a few minutes she came running down stairs, with her clothes all blazing. A young woman immediately threw a carpet about her, and extinguished the flames; but the poor child had already been so dreadfully burnt, that she died early this morning.

Distressing Shipwreck.—A vessel belonging to Hull, in England, called the Shannon, de-patched from that place on the 20th April, in Davis Straights, was shipwrecked on the 20th April last, on an iceberg. The crew, consisting of 16 men and 3 boys, saved themselves on the forepart of the vessel, which remained out of the water, but the waves of this sea washed over them every moment.

During even days, they had no food but raw salt beef, which caused them to suffer excessively from thirst, they having no other than salt water to drink; at last they came to the determination to be bled by the surgeon, that they might drink their own blood. The Captain first submitted to the operation, and fifteen followed his example, some of them eagerly drinking the blood as it flowed from the vein.

One young man, not able to endure this state of suffering any longer, took leave of his comrades, determined to throw himself into the sea. When on the point of putting this design into execution, he perceived at a distance two vessels steering for the wreck. No words, says the surgeon, Mr. Campbell, in the account he has published, can express the transports of joy we experienced. We were unable to speak, and could only manifest our feelings by throwing ourselves on our knees, and thanking God for our deliverance.

The crew of the Shannon, and landed them at a small hospital in the Danish settlement of Frederik in the 62d degree of latitude. Five however, died before they reached the land, and the great part lost either their fingers or toes from the frost.

One of the Danish brigs, the Navigation, having obtained last July a full cargo, returned to Frederik for the shipwrecked seamen, and landed them safely in August at the Orkney Islands.

A friend has sent us the following extract from a letter written at New Orleans, on the 20th of last month:—

"The yellow fever is raging in a most violent degree, and we shall not get clear of it until the cold weather sets in, for which we have no prospect at present. The heat today, is 86 degs.

DEATH OF THE REV. MR. BARR.—The Richmond Compiler announces the death, on Sunday before last, after a short and severe illness, of the Rev. J. W. BARR, one of the Missionaries to the interior of Africa, who was about to embark in the ship Jupiter to sail in a day or two for Liberia. Mr. Barr had made an appointment to preach in the Presbyterian Church in that city, the very day on which he bid adieu to all earthly concerns.

From the Fall River Recorder.

The Minister of the Gospel begging money to purchase his wife.—It is but a short time since, a minister of the Gospel preached in Boston and other northern cities, and solicited contributions that he might be able to purchase his wife—yes, reader, to purchase his wife! His history is brief. He was born a slave. By some means he heard the Gospel preached; and by the grace of God, he became hopefully pious.—When the hard labor of the day was ended, he used to retire for prayer—but was often punished by his inhuman master, and driven from his knees by the lash. Soon he felt constrained to preach the Gospel. His master, at length, set a price upon him, and he was sold to go and beg enough to purchase his freedom. Thus he had accomplished, as when visiting the north, was collecting the means for purchasing his wife. He stated that he had a large family of children—and being asked if he was not anxious to be the means of setting them at liberty also, replied, he dare not think of ever being the happy instrument of the release of all; but he should be exceedingly delighted to have one of them, though he had no choice which.—Husbands and fathers, what think ye of this? Would not your opinion of slavery be changed, if it were your wife and your children, who were held in hopeless bondage? Think of your affection for your companions, and the tenderness with which you regard your children, and then realize how many hapless mothers and fathers, and disconsolate husbands and wives, must see their companions and children suffer the hardships of slavery; and if you can do no more, pity them and pray for them.

Commerce of New York.—During the month of October there arrived at this port 638 vessels, viz: 61 ships, 5 barques, 103 brigs, and 392 schooners. The number of American vessels, (packets not included,) that arrived from Great Britain, or her colonies, is 15. The number of British vessels that arrived in the same period is 29; other foreign vessels enumerated are, 2 from France, 2 from Sweden, and 4 from Germany. Imports, 1703 steerage passengers, Germans 195, French 618, English and Irish 969.

POPULATION OF FRANCE.—The census of 1827 showed an increase in the population of France in the space of five years of 1,400,000. That of 1832 shows an increase but little more than 700,000. In the department of the Seine there is a positive diminution of 73,000 inhabitants. This diminution is to be attributed to the political state of France. The present population of the kingdom is 32,560,934.

POVERTY IN SPAIN.—The Edinburgh Review informs us that there are at present in Spain 53 Archbishops, 634 Bishops, 6,000 Abbots, 935 chapters, 7000 hospitals, 2,000 fraternities, 45,000 monasteries, 135,000 convents, 312,000 secular priests, 200,000 inferior clergy, and 400,000 Monks and Nuns.

NEW CHURCHES IN ENGLAND.—During the past year, appears from the Parliamentary Report made by the Commissioners, that twenty new churches and chapels, with accommodations for 26,361 persons, including 14,039 free seats, have been erected under their superintendence.

The present King of England completed his 67th year on the 21st of last month. His Queen, Adelaide, completed her 40th year on the Tuesday preceding.

New Inventions.—A Gascon having made a portfolio into an umbrella, a Norman, in order that he might not be behind in industry, made a snuff-box in the shape of a pistol, and by means of a slight spring, fired the snuff up his nose. Amateurs of snuff may now dispense with the trouble of putting their fingers into their boxes, which taint their nails of an orange color, and is quite out of fashion in Belgium.

A NEW COMET.—The Arabian Mercury has the following:—

On July 29th, at night, Professor Harding, of Göttingen discovered a new comet in the head of the Serpent, which is different from any of those whose appearance is announced for this year. It is without a train, and its light is feeble, but its nucleus is more brilliant. Its direction appears to be towards the south east. At 54 minutes past ten, its right ascension was 23 degrees, 52 minutes and 33 seconds; and its northern declination 14 degrees, 10 minutes and 24 seconds. At the end of an hour and twenty-five minutes the first had diminished five minutes and forty four seconds, and the second five minutes and forty seconds.

The London Morning Herald, of the 4th September, bears, draws this melancholy picture:—

On whatever side we look, we see no salvation for England, and it is vain to attempt to disguise it without a change of system. We must have Government conducted, not for the aggrandizement of the few, at the expense of the many, but for the comfort and welfare of the great mass of the people.—Our skillful (we may say our unrivalled) artisans are starving in our streets. Our agricultural laborers are in no better condition than the West India slaves. They have not perhaps, as much to eat and drink as the slaves. They are formed out by many parishes to contractors, who make a livelihood by feeding them on a starvation scale. Drones of them are sometimes disposed of by auction. The boundary of the parish is the limit of the operations of that sorry charity which scowls relief through the aspect of the overseer. If they take a stick from the hedge, there are the whip and the treadmill for them; if want drives them to lay their hand on more substantial property, there are the gallows and the executioner; yet crime increases, and property is more insecure than ever. Theft, violence, and conflagration attest the morality which misery produces. We must have a new Government, that the people may be able to live."

Interesting to Geologists.—There is now in the American Museum in this city, a piece of Selkirk coal, containing real charcoal. Should any one doubt this, let him look for himself. This, I think, goes far to show the origin of pit-coal. From this, I think we may conclude it to be a modification of charcoal. But when and how these beds of coal were deposited, remains yet to be ascertained.—N. Y. Weekly Messenger.

Tender Courtship.—The young ladies of New Caladonia and the adjacent islands repair, with patriarchal simplicity, to the wells and fountains of their neighborhood, for water; when a youth has seen and conceived a passion for one of them, he repairs to the fountain, and lies in ambush in a thicket or behind a rock. As the lady approaches with her pitcher, and stoops to draw water, her lover, taking advantage of her when she is in the most defenceless posture, rushes upon her and strikes her crown with a club; then seizing her by the hair of her head, he drags her away, wounded and bleeding, to his hut, and she thus becomes his wife.

Fashion.—The power of fashion is an ideal influence, that spreads with the utmost rapidity, infecting a whole community. With the quickness of a magic wand, it in a moment subverts all those ideas of beauty, elegance and propriety, we had before cherished. Unwilling to renounce our title to rationality, unable to resist the power of fashion, we make every attempt to reconcile reason with absurdity, and in numberless instances attempt to vindicate ourselves and others this novel affection. "I had reason," said Alphonsus, King of Arragon, "excel my subjects in behaviour, than in purple garments."

First Hint of a Great Improvement.—An accident gave rise to the first improvement in the earthenware in Staffordshire. A potter from Burslem, then the centre of the potteries, in travelling to London on horseback, was detained by the inflamed eyes of his horse. Seeing the hostler turn a piece of flint, and afterwards reduce it to a fine white powder, applying it as a specific for the diseased eye, a notion arose in the mind of the traveller as to the possibility of combining this beautiful white powder with the clay used in his craft, so as to effect a change in the color and body of his ware. The experiment succeeded, and this was the origin of the English white ware.

BOOK TRADE IN ENGLAND.—About 1500 volumes of new publications (exclusive of reprints, pamphlets, and periodical publications not in volumes) are annually produced in Great Britain; and estimating the average impressions of each volume at 750 copies, we have a grand total of 1,125,000 volumes; the value of which, if sold at an average publication price of 9s. a volume, would be 506,250l.

Among the works announced as in the progress of publication in England, is a History of the Revolution in England in 1688. By the Right Hon. Sir James Mackintosh, 1 vol. 4to.

German method of making flowers grow in the winter.—We saw off such a branch of any shrub as will answer our purpose, and then lay it for an hour or two in a running stream, if we can find one. The object of this is to get the ice from the bark, and soften the buds. It is afterwards carried into our warm rooms and fixed upright in a wooden box or tub containing water. Fresh burnt lime is then added to the water and allowed to remain in it about twelve hours, when it is removed and water added, with which a small quantity of vitriol is mixed, to prevent its putrefying. In the course of some hours the blossoms begin to make their appearance, and afterwards the leaves. If more lime be added, the process is quickened, while if it be not used at all, the process is retarded, and the leaves appear before the blossoms.

We learn from the African Repository for October, that the Rev. George W. Light, of Kentucky, has been authorized by the American Colonization Society, to fit out a ship from New Orleans, should funds and emigrants be found in the Western and South Western States, sufficient to justify the measure.—The managers have determined to send a large expedition from Savannah, about the 1st of November, in which many of the most respectable free people of color from Charleston are expected to embark. An expedition will also be sent from Virginia, should the resources of the Board permit.—Newark Daily Ad.

MARRIED.

In this city, by Rev. Dr. Hawes, Mr. George Miller, of Roxbury, to Miss Ora Porter.

At Suffield, on the 25th ult., by Rev. George Phippen, Mr. Joshua Kendall, Jr. to Miss Mary R. Bronson. On the 1st inst., by the same, Mr. John Gillet, of Granville, to Miss Fanny Smith, of Suffield.

At Winchester, John Rutherford, Jr. Esq., of Macon, Georgia, to Miss Caroline Hurlbut, daughter of Lemuel Hurlbut, Esq.

DIED.

In this city, on the 7th inst., Mary Lydia, daughter of Mr. Patience Canfield, aged 9 months.

VIEW OF PUBLIC AFFAIRS.

From the London Christian Observer for September.

This eventful session of Parliament has closed. The Speech from the Throne is so general as scarcely to invite remark. It alludes modestly to the Reform Acts, hoping that good may result from them, but not using any word that could irritate those who think otherwise. It notices the differences in Portugal, and between Belgium and Holland; but holds out hopes that the peace of Europe will not be broken. It congratulates the country, that, though taxes to a considerable amount had been relinquished, by retrenchment of expenditure the necessity for new burdens had been avoided. It urges the importance of preserving the public peace, and repressing acts of riot and outrage. The only topic which can give rise to much difference of opinion is that fruitful source of contention, Ireland; respecting which the speech laments the disturbances in that country, applauds the measures adopted for the education of the people, and adds, that the recently enacted Tithe Laws "are well calculated to lay the foundation of a new system, to the completion of which the attention of Parliament, when it again assembles, will of course be directed." Of the education measure we can only repeat what we have often stated, our deliberate conviction that it is grounded upon unscriptural and anti-Protestant principles. If the "new system" mean only the two postponed bills of commutation and tithe corporations, it is well; but if it be meant to pay the Roman Catholic clergy from the public purse, and virtually to make Popery the established religion of Ireland—and the Lord Lieutenant, in a most singular dialogue to Cork, is conjectured to have alluded to something of the kind—it will be a measure calculated, as we believe, to bring down the heavy displeasure of God upon the land. We know, indeed, in what manner those statesmen who reject the Bible as their rule speak of the matter; but among those who believe that Inspired Record, and the Protestant construction of it, there cannot be two opinions on the subject.—We purpose discussing the question more at large in a future number: in the mean time we cannot but express our deepest regret at the way in which Ireland appears to be managed, or mismanaged. The public assistance is withdrawn from Protestant schools, while the Legislature has just renewed its grant to Maynooth: men are half encouraged to rebel, illegal combinations are connived at, the rights of property are violated, and blood is shed; and then, when the insurgents are too strong to be put down, government begins to bristle, and to talk of bayonets, and the suspension of the Habeas Corpus Act. The alleged dialogue of the Lord Lieutenant, above alluded to, is such a singular medley of topics, such a compound of force and fair speeches, and both to no purpose, of trimming the Protestant scale at night and the Popish in the morning, that we can only compare it to the tale of Paddy's feasting his pig one day and starving it the next, that there might be "one slice of fat and another of lean," in alternate layers, to suit the tastes of all customers. Such a system will never answer, even politically speaking; and Mr. O'Connell is so playing his revolutionary repeal of the Union, that, if care be not taken, there will be neither fat nor lean left. We should not have written so lightly—for it is no light matter—had not the strange ideas of legislation intimated in Lord Anglesey's speech relaxed our wonted gravity. In the mean time, not titles merely, but property of all kinds, and life itself is endangered; and the Tithe-composition Bill, useful as it is, is likely to be so much waste parchment, unless Government and Parliament determine at once to act firmly and justly, and not to connive at illegal conspiracies, with a view to open the way for a plan of robbing the Protestant church and establishing Popery.

Electioneering is busily at work throughout the country. We purpose resuming our remarks upon it in the mean time we refer our readers to our last number, and to a very excellent and seasonable "Address to Electors," stitched up with it, which we are happy to learn has been very widely circulated. Christian electors ought to lay this matter very seriously to heart.

The Cholera has been alarmingly on the increase; and, as if to confound the impotent boasting of modern science, that a plague could never again ravage civilized Europe in these days of medical skill and rational habits, it works its way in a manner wholly mysterious and sets at naught human skill and foresight.—One benefit has attended it, that in many parts of the kingdom it has excited a serious and penitential spirit: we hear no more of "cholera humbug," and cholera theatrical farces: the people in many of our towns have attended divine worship spontaneously on week days, to implore the mercy of God; not a few of the clergy have issued Scriptural and appropriate addresses on the occasion; the wants of the poor have been relieved; and many, it is hoped, have been led so to number their days as to apply their hearts to heavenly wisdom.—May it please God, that while this scourge lasts the stroke may be every where thus sanctified and overruled for good; and that in His infinite mercy he would speedily remove it from us, if it be his will, notwithstanding we too well deserve his severest inflictions for our sins.

The Plurality Bill was silently dropped in the House of Commons. As we predicted at the first, it pleased no one: some opposed it for what it did, and others for what it did not. We regret to lose even the partial improvement contemplated by it; but we trust that a more adequate measure will be brought forward next session. Our chief alarm is, that there will be those who will endeavour to turn Church reform, like all other reform, into ruin. The clergy do not, as a body, enjoy too much of this world's wealth; very far from it; and many even of those who are accused of holding several pieces of what is called "preferment," do not clear as much as a confidential clerk or

second-class tradesman. The evil is in the adjustment; and a due system of augmentation and consolidation, so as to enable each clergyman to live comfortably on one benefice, will never be adopted, till pluralities are forbidden. The present system is cruel to the clergy generally; and not least to many pluralists, who work far harder, and have less emolument, than if they held a far country living.

There is another subject, which, in this our last remaining paragraph, we have not room for without injury to its importance; and which, therefore we must reluctantly defer. We allude to the recent discussions respecting Colonial Slavery, and particularly the disclosures made by the missionaries who have arrived from the West Indies, and poured into the ear of the British public such tales of horror as have rati-fied more solemnly than ever the doom of this cruel, impolitic, and anti-Christian system.—The West Indian party, both in the islands and at home, tell us they have yet one hope: the Church of England, they say, the Bishops and Clergy, are favorable to them; and they are placarding the walls of the metropolis with extracts from "the Christian Remembrancer," to prove this point. But it will not do; nay, we ourselves can certify, that, though they have had hitherto too much cause for their boast, even this hope is failing them; or should it not it were easier for bishops and clergymen to pull down the church by attempting to prop up slavery, than to support slavery by the strength of the church. We solemnly consider the sin of too many of our clergy and bishops in this matter to have been great in the sight of God, and it would be hypocrisy in us to deny it.—Our hope is, that they will repent, and forsake, and find mercy; and we think we see symptoms which lead us to expect what we hope. But be this as it may, if justice and humanity, if the British constitution, and above all the Gospel of Christ, be not a mockery, the nefarious system of negro slavery must soon totter to its downfall. "O Lord, how long?"

IMAGINATION—WORKS OF FICTION.

There has been considerable difference of opinion in regard to the effects produced upon the mind by fictitious narrative. Without entering minutely upon the merits of this controversy, I think it may be contended, that two evils are likely to arise from much indulgence in works of fiction. The one is the tendency to give way to the wild play of the imagination; a practice most deleterious, both to the intellectual and moral habits. The other is a disruption of the harmony which ought to exist between the moral emotions and the conduct,—a principle of extensive and important influence. In the healthy state of the moral feelings, for example, the emotion of sympathy excited by a tale of sorrow, ought to be followed by some efforts for the relief of the sufferer. When such relations in real life are listened to from time to time, without any such efforts, the emotion gradually becomes weakened, and that moral condition is produced which we call selfishness, or hardness of heart. Fictitious tales of sorrow appear to have a similar tendency:—the emotion is produced without the corresponding conduct; and when this habit has been much indulged, the result seems to be, that a cold barren sentimentalism is produced, instead of the habit of active benevolence. If fictitious narratives be employed for depicting scenes of vice, another evil of the greatest magnitude is likely to result from them, even though the conduct exhibited should be shown to end in remorse and misery; for by the mere familiarity with vice, an injury is done to the youthful mind, which is in no degree compensated by the moral at the close.

Imagination, therefore, is a mental power of extensive influence, and capable of being turned to important purposes in the cultivation of individual character. But to be so, it must be kept under the strict control both of reason and of virtue. If it be allowed to wander at discretion, through scenes of imagined wealth, ambition, frivolity, or pleasure, it tends to withdraw the mind from the important pursuits of life, to weaken the habit of attention, and to impair the judgment. It tends in a most material manner to prevent the due exercise of those nobler powers which are directed to the cultivation both of science and virtue. The state of a mind, which has yielded itself to the influence of this delusive habit, cannot be more forcibly represented than in the words of an eloquent writer:—"The influence of this habit of dwelling on the beautiful fallacious forms of imagination, will accompany the mind into the most serious speculations, or rather musings, on the real world, and what is to be done in it, and expected; as the image which the eye acquires from looking at any dazzling object, still appears before it wherever it turns. The vulgar materials that constitute the actual economy of the world will rise up to its sight in fictitious forms, which it cannot disengage into plain reality, nor will even suspect to be deceptive. It cannot go about with sober, rational inspection, and ascertain the nature and value of all things around it. Indeed, such a mind is not disposed to examine with any careful minuteness the real condition of things. It is content with ignorance, because envied with something more delicious than such knowledge in the paradise which imagination creates. In that paradise it walks delighted, till some imperious circumstance of real life call it thence, and gladly escapes thither again when the avocation is past. There every thing is beautiful and noble as could be desired to form the residence of an angel. If a tenth part of the felicities that have been enjoyed, the great actions that have been performed, the beneficent institutions that have been established, and the beautiful objects that have been seen, in that happy region, could have been imported into this terrestrial place,—what a delightful thing it would have been to awake each morning to see such a world once more!"

To the same purpose are the words of another writer of the highest authority:—"To indulge the power of fiction, and send imagination

out upon the wing, is often the sport of those who delight too much in silent speculation.—He who has nothing external that can divert him, must find pleasure in his own thoughts, and must conceive himself what he is not—for who is pleased with what he is? He then ex-patiates in boundless futurity, and curls from all imaginable conditions that which for the present moment he should most desire; amuses his desires with impossible enjoyments, and confers upon his pride unattainable dominion. The mind dances from scene to scene, with all their pleasures in all combinations, and riots in delights which nature and fortune, with all their bounty, cannot bestow. In time, some particular train of ideas fixes the attention; all other intellectual gratifications are rejected;—the mind, in weariness or leisure, recurs constantly to the favorite conception, and feasts on the luscious falsehood whenever she is offended with the bitterness of truth. By degrees, the reign of fancy is confirmed; she grows first imperious, and in time despotic. Then fictions begin to operate as realities, false opinions fasten upon the mind, and life passes in dreams of rapture or of anguish."

* Johnson's Rasselas.

From the London S. School Teacher's Magazine.

THE TWIN BROTHERS.

Not many years since, a young man and his wife arrived at the town of M—, in the United States, as permanent residents. They remained there two or three years, when the young man, by a mysterious providence, was called from the world—leaving a widow and two lovely twin infants. There was no minister of the gospel in that region who could direct the widow to the great source of comfort; nor was there a pious friend who could guide her trembling footsteps to the cross of Jesus. But she turned to the Bible, and by the assistance of the Holy Spirit, found that consolation which a selfish world can neither bestow nor taste. As her children grew up she endeavored to teach them the first principles of religion; but they received only her instructions.

In the days of her childhood, she had possessed great advantages, and she mourned that her babes could only receive instruction from her lips. Alas! no missionary came to instruct, to cheer and to gladden the bosom of her who, for years, had not heard the whispers of love from the servants of her Savior.

When the little boys were five years of age, a consumption had fastened upon their tender mother. She steadily watched the issue of her disease, and in her last moments commended her children to Him who is "a father to the fatherless." A few moments before she expired, she kissed the little boys, who unconsciously wept on feeling the last grasp of the cold hand of their mother. "It is hard," said she to a neighbor who was present, "it is hard for a mother to leave two such helpless babes, without friends, and without any one to protect them; but I leave them in the hands of God, and I do believe he will protect them; and my last prayer shall be for my poor, poor, destitute orphans."

After the death of their mother, the little boys were received into the house of a neighbor; but in less than a year one of them was stretched beside the mother, beneath the sods!

About this time a pious young lady arrived in the place. It was her first enquiry how she could do good to the poor villagers around her. During a walk one afternoon she met this little boy struggling beside the road. He was a beautiful flaxen headed boy, but exceedingly ragged. The young lady was struck with his appearance and entered into conversation with him. "What is your name, my little boy?" said she gently. "James." "Where do you live?" "With widow —, just in the edge of the wood, in that little log house; can't you see it?" "I see it; but is widow — your mother?" "No, I had a mother, and she loved me. She used to take care of me, and my brother John. She gave us clothes—taught us our own little prayers and catechisms; oh, she was a good mother."

"But where is your mother?" said the lady soothingly. "Oh, madam—she is dead! Do you see the grave yard yonder?" "Yes." "And the great maple tree which stands at the corner of it?" "I see it." "Well, my poor mother was buried under that tree; and my little brother John lies there too. They are both buried up in the ground, though my mother's grave was deepest. I never shall see them again—never, even while I live. Will you go with me and see the graves?" continued he, looking at the lady with great interest and simplicity.

The short account which the little boy gave of himself, awakened the best feelings of the young lady, and she had been devising some plan to do him good. She found him very ignorant, having never been at school, and the instructions of a pious mother, having never been repeated, or enforced by example, were nearly forgotten.

A Sunday-School was never established in this place; and whether it was practicable to establish one, was doubtful; but she determined to make the experiment. Accordingly she visited little every cottage in the village, and urged that the children might be assembled the next Lord's day, and a school formed.

A proposal of this kind was new and unpopular. For the first three Sabbaths, the young lady had no scholar but her little James. But she saw that however faint may be our prospects of doing good, at the commencement, we should not be discouraged. The first blow we strike may produce but little effect. The lady was sorry not to see more scholars; but she bent all her efforts to the instruction of the little boy. In a few weeks the prejudices of the people began to wear away; and before the summer closed, this school embraced every child, whose age would allow it to attend.

It was the second summer after the establishment of the school, and after little James had become well acquainted with the Testament, and the Catechism, that his health began to fail. The good young lady beheld his gradual

decay with anxiety—visited him often, and always wept at parting with a pupil so dear. She used often to walk out with him, and to cheer him by conversation. On one pleasant afternoon she led him out, and at his request, visited the spot where lay his mother and his little brother. Their graves were both covered with grass, and on the smaller grave there were some beautiful flowrets. It was in the cool of a serene summer day, as they sat by the grave in silence—neither being able to speak. The lady gazed at the pale wan countenance of the lovely boy, upon whose system a lingering disease was preying, while he looked at her with an eye, which seemed to say, "I have not long to enjoy your society." Without saying a word, he cut a small stick, and measured the exact length of his little brother's grave, and again seated himself by the lady. He appeared sad, as he calmly addressed her—"You see, my dear Miss —, that this little grave is shorter than mine will be!" She pressed his little hand in hers, and he continued—"You know how much I love you—how much I am obliged to you. Before you taught me, I knew nothing about death—nothing about heaven—or God, or angels. I was a very wicked little boy, till you met me. I love you much—very much; but I would say something else!" "And what would you say?" enquired the lady, trying to compose her feelings. "Do you think I shall ever get well?" "Indeed, I hope you will!" "But why do you ask that question?" "Because I feel I shall not live long. I believe I shall die soon, and shall then be laid beside my poor mother. She will then have her two twins on each side of her. But do not cry, Miss —, I am not afraid to die. You told me, and the Testament tells me, that Christ will suffer little children to come unto him; and though I know I am a very sinful little boy, yet I think I shall be happy, for I love this Savior, who can save such a wicked boy as I am; and I sometimes think I shall soon meet my mother and my little brother in happiness. I know you will come too, won't you? When I am dead, I wish you to tell the Sunday School—how much I loved them all. Tell them they all must die, and may die young—and tell them to come and measure the grave of little James, and then prepare to die."

The young lady wept and could not answer him at that time; but she was enabled to converse with him several times on the ground of his hope; and as far as we can judge, was satisfied that this little lamb was indeed of the fold of Jesus. She was sitting by his bedside, and with her own trembling hand closed his lovely eyes, as they slum in everlasting slumbers. He fell asleep with a smile, and without a struggle. The lady was the only sincere mourner, who followed the remains of the child to the grave; and while she shed many tears over the sods which covered his little form, she could not but rejoice in the belief, that God had permitted her to be the feeble instrument of preparing an immortal spirit for a mansion in the skies.

C. C.

SINGULAR CONVICTION ON CIRCUMSTANCES.

In the year 1723, a youth who was serving his apprenticeship in London, to a master sail maker, got leave to visit his mother, to spend the Christmas holidays. She lived a few miles beyond Deal in Kent; he walked the journey, and on his arrival at Deal, in the evening, being much fatigued, and also troubled with the bowel complaint, he applied to the landlady of a public house, who was acquainted with his mother, for a night's lodging. Her house was full and every bed occupied, but she told him that if he would sleep with her uncle, who had lately come ashore, and was boatswain of an Indian man, he should be welcome. He was glad to accept the offer, and after spending the evening with his new comrade, they retired to rest. In the middle of the night he was awakened by his complaint, and awakening his bed-fellow, he asked him the way into the yard. The boatswain told him to go through the kitchen, but as he would find it difficult to open the door into the yard, the latch being out of order, he desired him to take a knife out of his pocket, with which he could raise the latch.—The young man did as he was directed, and after remaining near half an hour in the yard, he returned to his bed, but was much surprised to find his companion had risen and gone.—Being impatient to visit his mother and friends, he also rose before day and pursued his journey, and arrived home at noon. The landlady, who had been told of his intention to depart early, was not surprised; but, not seeing her uncle in the morning, she went to call him.—She was dreadfully shocked to find the bed stained with blood, and every enquiry after her uncle was in vain; the alarm now became general, and on further examination, marks of blood were traced from the bed-room into the street, and, at intervals, down to the pier head. Rumor was immediately busy, and suspicion fell, of course, on the young man who slept with him, that he committed the murder, and threw the body over the pier into the sea. A warrant was issued against him, and he was taken that evening at his mother's house. On being examined and searched, marks of blood were discovered on his shirt and trousers; and in his pocket were a knife and a remarkable silver coin, both of which, the landlady swore positively, were her uncle's property, and that she saw him in his possession on the evening he retired to rest with the young man. On these circumstances, the unfortunate youth was found guilty. He related all the above circumstances in his defence, but as he could not account for the marks of blood on his person, unless he got them when he returned to bed, nor could he account for the silver coin being in his possession, his story was not credited; the certainty of the boatswain's disappearance, the blood at the pier, traced from his bed-room, were too evident signs of his being murdered, and even the judge was so convinced of his guilt, that he ordered the execution to take place in three days. At the fatal tree, the youth declared his innocence, and persisted in it with such affecting asseverations, that many

pitied him, though none doubted the justice of his sentence.

The Jack Ketches of those days were not so expert at their trade as modern ones, nor were drops or platforms invented; the young man was very tall; his feet sometimes touched the ground, and some of his friends who surrounded the gallows, contrived to give the body some support, as it was suspended. After being cut down, those friends bore it speedily away in a coffin, and, in the course of a few hours, animation was restored, and the innocent saved. When he was able to move, his friends insisted on his quitting the country and never returning. He accordingly travelled by night to Portsmouth, where he entered on board a man of war, on the point of sailing for a distant part of the world, and as he changed his name and disguised his person, his melancholy story never was discovered. After a few years of service, during which his exemplary conduct was the cause of his promotion through the lower grades, he was, at last, made a master's mate, and his ship being paid off in the West Indies, he, with a few more of the crew, were transferred to another man of war, which had just arrived, short of hands, from a different station. What were his feelings of astonishment, and then of delight and ecstasy, when almost the first one he saw on board his new ship, was the identical boatswain for whose murder he had been tried, condemned and executed five years before. Nor was the surprise of the old boatswain much less when he heard the story. An explanation of all the mysterious circumstances then took place. It appeared the boatswain had been bled for a pain in the side, by the barber, unknown to his niece, on the day of the young man's arrival at Deal; that when the young man awakened him, and retired to the yard, he found that the bandage had come off his arm during the night, and that the blood was flowing afresh. Being alarmed, he arose to go to the barber, who lived across the street, but a pressing load of his just as he left the public house, they hurried him to the pier, where their boat was waiting; a few minutes brought them on board a frigate, then under way for the East Indies, and he omitted ever writing home to account for his sudden disappearance; thus were the chief circumstances explained by the two friends, thus strangely met; the silver coin being found in the possession of the young man could only be explained by conjecture—that when the boatswain gave him the knife in the dark, it is probable, as the coin was in the same pocket, it stuck between the blades of the knife, and in this manner, became unconsciously, the strongest proof against him.

On the return to England, this wonderful explanation was told to the judge and jury who tried the cause, and it is probable they never afterwards convicted a man on circumstantial evidence.

ESSEX SEMINARY,

OR

HIGH SCHOOL.

This Seminary having been recently organized, and its new and commodious building nearly completed, the Principal and Trustees would give notice that it will be open for the reception of Pupils on the 1st day of November next. The course of instruction, it is intended, shall be equal to that of any other Seminary of the same class. And no pains will be spared, by the Principal and the Assistants, to render the course of instruction, and the progress of the Pupils committed to their charge thorough and satisfactory.

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No additional charge will be made for Room Rent, use of the Apparatus, furniture, or any thing else furnished in the Seminary, except for fuel during the winter term. Good board can be had at a reasonable rate.

Rev. ASHBEEL STEELE, PRINCIPAL.

JOSEPH H. HAYDEN,

Secretary of the Board of Trustees.

Essex, Saybrook, Oct. 3, 1832. 3w 30

CARSON & COX ON BAPTISM.

JUST published, the first American edition of this unrivalled work, in which the whole range of Greek literature has been examined, to ascertain the meaning of the word Baptizo. The whole work forming a refutation of Messrs. Wardlaw, Ewing, and Dwight, and a noble defence of the doctrine and practice of Baptists. Various publications, both in Europe and America, have spoken in terms of high commendation of Mr. Carson's production.

The Editor of the American Baptist Magazine for Sept. 1832, makes the following remark respecting the volume now offered to the Baptist churches:—"It is marked deeply (perhaps some may feel that it is too deeply marked) by sound learning and vigorous argument. He advances to the controversy, with the confidence inspired by a thorough knowledge of the goodness of his cause, and of his own intellectual and literary resources."

For sale at various bookstores in New York and Boston; at the Baptist Tract Depository, Philadelphia; Bennett & Bright, Utica; Ball & Sons, Richmond, Va.; W. Riley, Charleston, S. C.; Hubbard & Edmund, Cincinnati; F. J. Huntington, Hartford, Conn.; and Steele, Albany.

Oct. 6. cow3m38

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